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Book Reviews.

Einleitung in das Neue Testament. Von THEODOR ZAHN. Erster Band. Leipzig: A. Deichert'sche Buchhandlung Nachf. (Geo. Böhme), 1897. Pp. vi + 489, 8vo. M. 9.50.

The first volume of this work deals with the languages spoken and written by the Jews of Palestine in the time of our Lord and the apostles; and with the epistle of James and the thirteen Pauline epistles.

The vernacular of the Jews of Palestine under Herodian and Roman rule is believed to have been Aramaic. It was in this tongue that Jesus spoke and taught. Both Jesus and his disciples, however, were able, if addressed in Greek, to reply in Greek. The apostle Paul is supposed to have been early taught the two languages. As a child in a Pharisaic family of Palestinian origin he must have learned Aramaic. That must have been his mother tongue. As a resident in the Greek Tarsus he would of necessity learn Greek. The two chapters in which these views are stated and illustrated are clearly as well as learnedly written. The method which is followed throughout the volume is this: The writer's opinions are first given with no references except to biblical passages. Special points are then fully discussed in smaller type. Distracting footnotes are in this way avoided.

The epistle of James, who is identified with James the Just, the brother of the Lord, is addressed to the "twelve tribes which are of the Dispersion." As that expression must mean either all Christendom thought of as the true Israel, or Jewish Christians who in the early days composed Christendom with the insignificant exception of a few Gentiles, the epistle must have been written, reasons Dr. Zahn, before an independently developing Gentile church had come into being through the missionary labors of St. Paul. Just about the time when the latter was founding the Gentile church of Lycaonia (50 or 51 A. D.) the most influential member of the Jerusalem church may have addressed this epistle to his scattered fellow-members with the purpose of keeping them together in spite of their dispersion. If so, this epistle must be regarded as the oldest of New Testament writings.

The epistle to the Galatians is supposed to have been written in Corinth during the apostle's first visit before he was joined by Silas and Timothy, thus before the first epistle to the Thessalonians. This view, which represents Galatians as the first of the Pauline epistles in order of time, rests on the identification of the term "Galatia" as used by Paul with the Roman province of that name, and on the consequent assumption that the Christians addressed were principally those residing in Derbe, Lystra, Iconium, and the Pisidian Antioch. This theory, it is argued, accounts for the repeated mention of Barnabas in this epistle (2 : 1, 9, 13), explains the stigmata which the apostle bore in his body (6 : 17), and throws light on the obscure reference to himself as a preacher of circumcision (5 : 11). The stigmata, or marks, were doubtless the still fresh traces of the rough treatment experienced only a few months before in Philippi; and the last mentioned passage must refer to the circumcision of Timothy during the last visit to that part of the province of Galatia (Acts 16 : 3). Dr. Zahn's reasoning is clever and plausible, but it does not account for the close resemblance between Galatians and Romans which has been so clearly shown by Lightfoot.

The first epistle to the Thessalonians was written soon after the arrival of Timothy and Silas, and the second a few months later still. The dates of these three first epistles may have been: Galatians in the spring of 52 A. D., 1 Thess. in the following summer, and 2 Thess. in the late autumn.

The two epistles to the Corinthians and the circumstances which led to their composition are, of course, considered at considerable length. The first epistle is thought to have been written about the passover of 57 A. D. The four parties in the Corinthian church about which so much has been written were not fully organized parties. The use of the Aramaic expression *marana-tha* immediately after the anathema on those who love not the Lord Jesus Christ (16 : 22) is thought to point to Christians from Palestine as a disturbing element in the Corinthian church.

The epistle to the Romans is assigned to March, 58 A. D. The integrity of the epistle is strongly defended. The doxology which closes the epistle in the English Bible (16 : 25-27) is believed to have come originally after 14 : 23. The surprising view is advanced that the Roman church consisted mainly of Jewish Christians. There were, indeed, Gentiles in it, but they were relatively a small minority. The Roman church was more closely related to the churches of Palestine than to those of Asia Minor, Macedonia, and Greece. It is not easy

to make this view accord with the words: "That I might have some fruit in you also, even as in the rest of the Gentiles" (1: 13).

The epistles to the Colossians, the Ephesians, Philemon, and the Philippians are assigned, with most critics, to the first Roman imprisonment. Had Cæsarea been the place where the first three were written, the evangelist Philip would surely have been included in the list of persons sending salutations (Col. 4: 10-14). The general order of the four letters is given as above. Colossians and its two companion letters were written towards the close of the two years mentioned at the end of Acts. Philippians dates from the time of the actual trial, which fell a little later. The apostle's direct missionary labors were for a time suspended. Lightfoot's view of the false teachers of Colosse is partly rejected. The words (2: 18), "by a voluntary humility and worshiping of the angels," are taken to mean "by humility and worship such as are exhibited by angels," who are incorporeal spirits. Ephesians is regarded as a circular letter addressed to the Asiatic churches, exclusive of Ephesus and Troas.

The Pauline origin of the so-called pastoral epistles is maintained, but with a perceptible tone of hesitation. External and internal evidence shows that they must have been written before 100 A. D. That they were not invented during the first twenty years after the apostle's death is proved by the way in which persons and circumstances are referred to. "It is, therefore, advisable to meet the assertion that they are post-Pauline and contain non-Pauline material with the greatest distrust."

The whole volume is an exceedingly valuable contribution to the scientific study of the epistles and the life of St. Paul. Its strongly conservative attitude contrasts sharply with that of Jülicher's introduction, although even the latter exhibits a reaction from the extreme views in favor half a century ago. Both works ought to be read by those desirous of gaining a complete acquaintance with the results of modern research on the subject.

W. TAYLOR SMITH.

The Kingdom of God: An Essay in Theology. *The Bohlen Lectures.* By REV. L. H. SCHWAB, Rector of St. Mary's Church, N. Y. New York: E. P. Dutton & Co., 1897. Pp. xii + 276.

These lectures were delivered in Philadelphia in the winter of 1897 on the John Bohlen Foundation, and in their published form contain